



The Qualifications of The Bride

By E. C. CLARK, Editor

Introduction: In our last article we covered some of the important points of the first stage of the second coming of Jesus. We had not intended to write on the above named subject, but since it is of so much importance we feel definitely led to do so. We will later write on the second stage of the second coming of our Lord.

TEXT: "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut," Matt. 25:10. We deem it necessary to make some explanation here, that for a moment might seem inconsistent with the ideas of some, however we hope you will find it consistent with the Scriptures. There is among us a tendency to separate the church and the kingdom of heaven, which is correct to a certain extent, yet, on the other hand, there is a greater and more sublime sense in which both these institutions trace themselves to one grand economy of God, one growing out of and preparatory to the other. However hard we try to separate them, we find generally that when we preach on the rapture or qualifications for it, we all turn quickly to the Parable of the Ten Virgins in this 25th chapter of Matthew for a scriptural analogy.

If it is true that the Church and kingdom are absolutely distinct

and separate from each other, we are out of order when we thus apply unto the church scriptures that belong to the kingdom. Therefore, to use the "five wise virgins" who had oil as an evidence or qualification of the bride for the rapture, we are either taking it out of its scriptural setting or we are forced to admit that there exists a spiritual relationship for which we do not make any scriptural allowance. However, since it refers unto Jesus' second coming as "the bridegroom" we certainly find that the whole event is vitally connected and impregnated with church truth; the entire parable abounds with illuminous truth concerning the bride and the bridegroom and forces but one conclusion and it is that Christ is really talking about the church and its relationship unto Him, its qualifications for entrance unto a spiritual kingdom and the joys of the blest blending together of the citizenship of both heaven and earth, into bonds of spiritual union and holy matrimony with Christ. We may therefore lay aside technical opinions or ideas, and use it for the purpose for which it was first used by our Savior, as a warning unto those who may chance to ignore or reject His inspired Word.

Analogy

After the rejection of Jesus as King, mentioned in Matt. 22nd

chapter, He cursed the barren fig tree which foreshadowed the downfall of the Jewish nation. He next followed with the parable of "the two sons" (Jew and Gentile), "the parable of the householder" (parable of the Jews), and a parable of the "kingdom of Heaven" wherein He likened it unto a marriage made by a certain king (God) for his son. Then follows the call for guests in highway and hedge, "good or bad," which included Jew and Gentile. Then follows a series of woes pronounced upon certain classes, and the lament over Jerusalem mentioned in Matt. 23:37-39, which closed the hope of that nation, so far as a kingdom was concerned, until the return of the king (nobleman) mentioned in Lk. 19:11-27. This nobleman is the same person as "the king's son" mentioned in Matt. 22nd chapter, for whom the "marriage" was made. After the lamentation over Jerusalem Jesus uttered a series of prophecies mentioned in the twenty-fourth chapter which covers the entire church age, dealing with His departure as a rejected King and His returning again as "a thief in the night," also including His coming as a King in glory. Lastly He mentioned the parable of Matt. 25th chapter as revealing the one and only class who will be able to pass out of this "present evil world" (age) into the kingdom of

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NOTICES

As soon as possible we would like to know the whereabouts and spiritual condition of Josephine Paston and Orval D. Hartley. If not heard from by next conference they will be excluded from the church at Mt. Vernon, Ill., Edmond Austin, clerk, Rt. 1, Mt. Vernon, Ill.

To the members of the Church of God at Albany, Ga.: If you have not already paid your 40 cents on the general indebtedness, you may send same to the clerk as we are going to try to send in the full amount from this church by the first of April.—A. T. Williams, clerk, Rt. C, Box 10, Albany, Ga.

The Schoolfield and Monroe district convention will convene at Schoolfield, Va., March 23-25. We want all pastors, deacons and clerks to come. We are expecting a good time in the Lord. We expect the string band from Monroe, also Brother H. O. Harris and his band from Maine. We also have a string band at Schoolfield. Every one come and enjoy a feast of good things.—I. H. Brabson, overseer of Virginia.

To those who have sent money in for the orphanage: The February Orphanage Report will appear in next week's issue of the Evangel.

To the ministers and churches of the Winding Gulf district: The district convention will convene at Rhodell, W. Va., May 25-27 and we would like very much for all the ministers in this district, and as many of the members to attend as possible. Programs will be mailed later. We are also planning a ten days' district camp meeting under a big tent at the close of this convention. We want all the ministers to come and stay with us during the camp meeting, also as many of the laity as can. We are going to have services day and night and will arrange to care for all who come. We extend a hearty invitation to other ministers and delegates everywhere. Don't forget the date for we are expecting a good time in the Lord. We expect our state overseer, Brother H. N. Scoggins, to be with us in the convention and at least part of the camp meeting.—Your brother in His service, R. A. Fielden, district pastor.

Any one desiring a pianist and singer write Miss Billie Deaver, Bx. 137, Eccles, W. Va.

To whom it may concern: We failed to have Ladonia, Tex. district convention on the first Sunday in March on account of the condition of roads and bad weather, so this convention will convene at Lannius, Tex. in May. The exact date will be given through the Evangel later.—Your brother, J. C. Coats.

We are in a revival now at Bridgeport, Ill. People seem interested, seven were in the altar last night. Please pray for us that God will give us a mighty revival.—Daulton M. Short, pastor.

We, the Finance Committee at Schoolfield, Va., ask the co-operation of each church in the state in taking care of our state overseer's traveling expenses. We ask that each church take an offering once each month for this purpose. He has his heart in the work and it costs him a good bit to travel. A small offering from each church would be a great help to him and also the people in the state. He is hindered many times on account of not having money to travel, so come on, Virginia, let's do our best for the Lord and His Church this year. Send all offerings to I. H. Brabson, Schoolfield, Va.—Signed: R. Z. Ganey, chairman, H. M. Burchett, C. G. Duffey.

The dear Lord is blessing our souls real good in Great Falls, S. C. We are going to start a revival at the little mission in Flopeye the 18th and we want you to pray a special prayer for us that God will get glory out of the meeting and many souls be saved and pray through to victory. Brother John Smith from Greenwood will be in charge.—Yours under the blood, T. V. McCormick, pastor.

The Charlotte district convention will convene in Charlotte, N.C. March 23 at 7:00 p. m. and close March 25 at 4:30 p. m. We want all of our neighboring churches to be with us. We are expecting several visiting ministers, also our state overseer, John L. Stephens. Everybody come.—W. T. Nelson, district overseer.

We are glad to report that Kansas is coming along nicely

with the 40 cents per member drive. Coffeyville, with A. R. Martin, pastor, is the first to go over the top and we are expecting the other churches soon to follow. We thank the Lord that we have a big gospel tent to carry on the work in the state, but we need some talented musical help. Also, if any brother ministers are willing to come into the state and help open up new work either in Kansas or Iowa, I will be glad to appoint you a district. If any would like to work in either of these states and can come within two hundred miles, I will try to arrange to bring you on in and arrange for your first revival. (If Brother Ogle sees this, please write me at once.) Come trusting God alone and what we can do for you by His grace will be extra. We have three churches in Kansas where we can start an evangelist, and we need one or two good ministers to fill in the pastors' absence. Space will not allow all that could be said, so if any one is interested, either brother or sister, please write.—D. K. Murphy, state overseer, 1512 N. Grand St., Pittsburg, Kans.

The Birmingham district convention will convene April 20-22 at Jonesboro church, which is in Bessemer. Preachers, deacons, laity, will you be there? Answer oy your presence. We'll be looking for you for the first service. Friday, 7:30 p. m. Any one having a Bible question to be explained at the convention may send it to me by mail before hand, in order for the question committee to help you in a greater way.—A. L. Burroughs, district pastor, 716 1st St., Pratt City, Ala.

Let's go, Alabama! Listen, Y. P. E's., call in the boys from the fields, hold up spring house cleaning, tell mother and dad to gather around. We ask you to bow your knees in prayer. Now while you're feeling good let's do something good. Perhaps you're wondering why our state superintendent, Bro. E. Smith, hasn't been around to visit you. Alabama is quite a big place and it's a long ways when you start walking from Mobile to Alabama City and rides are not any too plentiful, but don't get discouraged, he'll be there, D.V. We are pretty sure the Lord is willing, but are you? Well, here's the way
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Put On Charity

By S. B. McCrane

Scripture reading: Col. 3:12-16. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Text: Col. 3:14, "And above all these things put on charity."

This text was spoken to the Colossian brethren by Paul. In the 12th verse he has advised them to put on bowels of mercies, kindness, humbleness, meekness, longsuffering; and to forgive one another, as Christ had forgiven them. They had put off the old man (been saved and no doubt sanctified); they had put on the new man, Col. 3:9, 10, but Paul was instructing them to PUT ON CHARITY. Let us notice the word charity and its meanings which cover a large territory.

Charity

The disposition to relieve the wants of others, kindness, active love of mankind, giving of alms, liberal to the poor. (Webster.)

Charity denotes that kind state of mind or feeling which renders a person full of such good will or affectionate regards toward others as is always ready to evidence it-

self in words or actions. This virtue implies every other Christian grace. It is that noble impulse prompted by love and sympathy and a burning desire to aid the distressed and to lend encouragement and good cheer; liberality to the poor or to benevolent (charitable) institutions; also liberality in judging men and their actions; any act of kindness, good will, almsgiving, to help those who need help by giving money or substance or words of encouragement.

We are living in a day when we need more charity among our people. We need it for several different reasons. First, it edifieth. 1 Cor. 8:1. "Now as touching things offered unto idols, we know that we all have knowledge; knowledge puffeth up, but CHARITY EDIFIETH." We may have knowledge but there may come a time that we get puffed up. It will not keep us sweet in our soul without charity. With charity we are able to manifest our knowledge to others in such a way that it will be edifying to them. We need to put on charity because God's Word demands it. 1 Cor. 16:13, 14, "Watch ye, stand fast in the faith, quit you like men, be strong, let all your things be done in charity."

We need to put on charity because our religion is vain without it. 1 Cor. 13:1-3, "Though I speak with the tongues of men and of angels and have not charity I am become as sounding brass or a tinkling cymbal." In fact, if we have not charity, whatever we say or do will be brassy, sound brassy, and be of none effect to those to whom it is spoken. "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all

faith, so that I could remove mountains, and have not charity, I am nothing." This applies to the ministry. Though we have the gifts of prophecy, understanding, wisdom, knowledge, and faith, and have not charity to send our good messages to the hearts of the hearers, it will not be effective. In fact all of our preaching will be of no benefit to us if we have not charity in our lives (God's love).

You might say, "What is charity?" It is God in man, God manifested thru man, man led by God's love. "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." This applies to a man trying to buy his way through to God. Giving to the poor is not charity but the fruits of charity. If a man or woman has charity he or she will give of his or her goods to feed the poor. If a man has charity he will do these things because God's Word demands it. James 1:27, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Now without charity your religion would not be undefiled or pure, therefore charity makes us distribute to the poor, visit the fatherless and widows in their afflictions, thereby making our religion undefiled and pure.

We need to put on charity because we are told to follow after it, or be led by it. 1 Cor. 14:1. We need to find the mind of God, the leading of His love, let Him manifest Himself through us in deeds, in words, in actions; whatever we do, do it with charity. Jesus says, "If ye love me keep my commandments," John 14:15. "These things I command you, that ye love one another," John 15:17. "Continue ye in my love (charity)," John 15:

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This paper reserves the right to condense reports, testimonies, etc., to a conformity of a proper allowance of space.

the Christian periodicals afford genuine inspiration concerning divine things and assist in leading men and women to Christ. What we need is an awakening to the possibilities of the printed page within the Church.

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LOYALTY AND FAITHFULNESS

John C. Jernigan, state overseer of Kentucky, received four new Pentecostal churches into the Church of God since the General Assembly. These churches were so delighted with their new-found fellowship that they immediately raised their forty cents per member on the General Indebtedness and paid it off. They have shown by their action that they were willing to bear burdens and came into the Church to work. Each local church should feel its responsibility in the General Indebtedness Drive and rally and send in its quota. A number of the larger churches have paid their quota, some of which are Cleveland, East Chattanooga, North Chattanooga is almost ready to turn in their quota, the entire state of South Carolina, and many churches throughout the whole movement have sent in their quota. "Go and do thou likewise."

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LOOKING FOR JESUS

CLEVELAND, Miss.—We are still looking to Jesus. Our little boy died Aug. 26, 1933, so Aug. 30th they came and got my husband and put him in jail. He stayed there seventy-five days, but praise God he was turned out without trial. I thank each one who helped me pray for him.—Mrs. Addie B. Chance.

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EVANGEL RALLY

We are receiving quite a number of subscriptions which shows that there is considerable interest in the Evangel rally. Do not overlook the nice little Bible we are giving during this month for each three subscribers at \$1.00 each. Our ministers and workers should take great interest in getting the Evangel into the hands of the people. If atheism and communism have found room for 1800 daily papers to assist them in spreading their doctrines, they see great possibility in the printed page. If these periodicals can be used to inspire and hold men in the clutches of satanic powers, much more should

POVERTY STRICKEN CHURCHES

According to survey made by the Institute of Social and Religious Research reported by Literary Digest there are 85,000 poverty stricken churches throughout the country and between 40,000 and 50,000 pastors having no pastorates. I wonder what's the matter. Eighty-five thousand churches without pastors and 40,000 or 50,000 pastors without pastorates presents a situation that needs adjustment which would readily yield to an application of New Testament practices. It may not always work well, but Jesus commanded His early ministers to go without purse or scrip. If the minister today who has no pastorate had faith in God and was willing to trust Him who knows and is able to provide for and supply their every need according to His riches in glory, Phil. 4:19, these unemployed pastors would have churches to pastor and the churches would have pastors.

RESPONSIBILITY

It is not true that the churches are actually poverty stricken, but that they refuse to yield unto God that which is God's. Any ten families who pay their tithes on their income, whether from salary or the fruit of the ground, could pay a pastor as much as they themselves receive and he ought to be willing to fare like his congregation. The trouble lies in the fact that churches are unwilling to assume responsibility to support a pastor, not that they are not able to do so.

Notes from The Editor

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Past, Present, and Future

(Continued)

Judge Kavanagh of the Chicago Superior Court is quoted as saying "We have unconfined in the United States more killers than we have clergymen of all denominations, or male teachers in our schools or all lawyers, judges and magistrates put together. Three times the combined number of our editors, reporters and writers and 52,000 more slayers at large than we have policemen." The murders between 1912 and 1918 alone exceeded by 9050 the total American death roll in the Great War.

Current History, carries an article stating "The greatest outstanding menace in America is crime. Last year there were 10,000 murders and more than 300,000 robberies." A certain penitentiary in ten years had an increase of prisoners of from 722 to 3,225. Within 20 years burglary has increased 1200 per cent.

P. Chass, also writing in 'Current History' states, "In 1890 there was one divorce for every 16 marriages, whereas in 1923 there was recorded one divorce for every 7½ marriages, an increase approximately one hundred twenty-five per cent in 33 years." In the last 20 years 3,767,000 Americans secured divorce papers. Bertrand Russel, and other free love advocates would do away with the Bible standards of marriage. "Where there are children, he says, (North American Review, Apr. 1933) "the expectation ought to be that it will be life long, but not that it will exclude other sex relations." In Russia to dissolve a marriage it is only necessary for a couple to state before a magistrate that they are parting. No reasons need be given. Children there are considered wards of the state.

Another writer avers, "The degeneracy of morals of the human race has been so rapid within the past two or three decades that every clean minded person is shocked beyond expression. The goddess of fashion has wrought in the last ten years a devastation in the morals of our young people that will probably never be counteracted. If our forefathers could see the painted, bobbed objects of the present day that we call women, if

they could watch our 20th century bathing beaches, or attend a modern dance, it would be enough to make them turn over in their graves."

A Buffalo, N. Y. paper on a New Year's eve carried the following item, which vividly reveals the trend of the age: "Reservations have been flooding every hotel, restaurant, cafe and dance hall in town. According to the managers of the places of amusement, every place will be jammed, and already dancing room is at a premium: for tonight is the night when youth stalks the paths where the bright lights burn. There will be midnight shows at practically every theatre in town, and the tickets for these have been long sold out. From the theatres the crowds will surge to the restaurants and the dance halls. The bright lights will burn to mingle with the morning sun. Most of us will be downtown where the lights will be the brightest, the music the most maddening, the crowds the thickest. It looks like a very hectic night of courting the amusement Queen, dance, song and merriment." Oswald J. Smith remarks "How different from New Year's eve as spent by our grandfathers and grandmothers! To them it was a time of seriousness. What a declension a few years have seen!"

"This know also that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good."

Traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof; from such turn away. 2 Tim. 5:1-5.

Twenty-two days before his death, Calvin Coolidge, gave an interview in which he said, "We are in a new era to which I do not belong. When I read of the new fangled things that are so popular now I realize that my time in public affairs is past." John G. Hibben, former president of Princeton University asserts, "We fail to read

aright the SIGNS of the times if we are not able to perceive the common peril now confronting us. It is the peril that we may be left morally and spiritually bankrupt as well as financially insolvent."

James Truslow Adams, writing in another National Magazine (Harpers 1933) bemoans "the crisis in character." After alluding to the moral decline which invariably follows war, he points out that the present crisis of character is "different," and "more sinister." He says "Symptoms of this may be found in the absence of trusted leaders, in the lack of courage on the part of people at large, and in the more universal corruption of all classes in either course or subtle form."

God's Word declares, "The good man is perished out of the earth: and there is none upright among men. They all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh and the judge asketh for a reward; and the great man he uttereth his mischievous desire: so they wrap it up. The best of them is as a brier: the most upright is sharper than a thorn hedge." Micah 7:2-4.

Mr. Adams, continues: "Some-time ago a group of advertising men listed in the order of their appeal, the motives which exert the greatest influence on the mass of our people. They all agreed that the trait in American mentality (it would be better to say carnality) which should be aimed at to get the largest sales results was snobishness. Other highly classed traits were vanity; the wish to have some article because others had it; fear of what the neighbors might think; the desire to make a show without real basis; and so on. In fact the character of the American cities as envisaged by the advertizers is a sorry spectacle of spiritual shoddiness; AND the advertizers KNOW THEIR BUSINESS."

Some people grumble because God placed thorns among roses; why not thank God because He placed roses among thorns?

You are either being drawn by the Lord or driven by the devil.—Selected.

~*~ Sunday School Lesson ~*~

LESSON 12

MARCH 25

Review: CONFESSING AND FOLLOWING CHRIST

SCRIPTURE LESSON: Isa. 42:1-7. — MEMORY VERSE: Ex. 24:7b.

GOLDEN TEXT: Thou art the Christ, the Son of the living God.—Matt. 16:16.

LEADING THOUGHT: It is the duty of every man to follow and confess Christ and fully trust.

LESSON VERSE BY VERSE

JEHOVAH'S SERVANT

V. 1. "Behold." Here used to invite the attention of the world both of the Jews and Gentiles. It emphasizes a new revelation which follows. "My servant" God's true and perfect servant, utterly obedient, John 4:34; Heb. 3:2. Unlike Israel a rebellious and faithless servant, also unlike the many false and lying prophets. "Whom I uphold." "As the Father hath life in himself, so hath he given to the Son to have life in himself," John 5:26. "Mine elect." Christ was chosen from eternity in the councils of God to perform the great work of man's redemption, 2 Peter 2:6; Eph. 1:4. "In whom my soul delighteth." First, because of His obedience as to His personal walk. Second, with respect to His obedience unto death, Isa. 53:11. "I have put my Spirit upon him," Isa. 11:2; 61:1. Primarily fulfilled, Luke 2:40; 3:22; 4:18-21. "He shall bring forth judgment to the Gentiles." By publishing or causing to be published to the Gentiles the true law of God thru practical religion. The spread of Christianity throughout the whole world attests the truthfulness of this statement. The calling of the Gentiles had already been declared by Isaiah in his earlier preaching, Isa. 2:2; 11:10; 19:22-25; 25:6; 27:13.

HIS GENTLENESS

V. 2. "He shall not cry nor cause his voice to be heard in the street." His manner of ministry was quiet and gentle minus clamor, or noisy demonstrations, Matt. 8:4, 9:30; 12:15; 14:13; Jno. 5:13; 6:16; 7:3, 4; 10:40.

V. 3. "A bruised reed shall he not break." A reference to the weakness or the physical strength of mankind, and especially to the weak and depressed in Spirit, the lowly and dejected. With such Christ would deal tenderly and not violently. Compare chapter 36:6. "And the smoking flax shall he not quench." The reference is to the wick of a lamp as compared with the flame and spirit of devotion; i. e., if our devotion was near to be extinguished He would not quench it even though it was burning feebly and dimly. He would attend and trim it, giving fresh oil to cause it to burn more brightly. "He shall bring forth judgment unto truth." Though He overlooked the shortcomings and weakness of individuals He was uncompromising in His absolute sense of justice and truth. He would sanction nothing short of the

highest standards of moral purity and excellency. Bible students will note this particularly in His dealing with the scribes and Pharisees. He magnified the law and made it honorable and to be readily distinguished from error and falsehood. See John 8:8-11.

V. 4. "He shall not fall nor be discouraged." Literally rendered He will not burn dimly nor be bruised. He was Himself the true Light and would not consent to the weakness and failures of others, John 2:32; John 1:4-9. As a rod He would remain firm and unbroken or compromising. "Till he have set judgment in the earth;" i. e., until He had established true religion upon the earth, St. John 4:21, 26. "And the isle shall wait for his law." A reference to the cry for redemption which has run thru the whole race. It is an actual fact that they have waited longingly.

ACTIVE OFFICES OF CREATION

V. 5. "Thus saith God the Lord." Literally God Jehovah. It is the utterance of God. He that created the heavens, Gen. 1:1; Isa. 40:12, 22, and stretched them out. He that spread forth the earth and that which cometh out of it. That is, gold, and silver, precious stones, coal, oil, etc., corn and wine, delicious fruits and lovely flowers. All that sustains physical life and makes it delightful. "He that giveth breath unto the people upon it and spirit to them that walk therein." The acts incident to both physical and spiritual maintenance are here set forth. And whether proud man would admit it, he is nevertheless nourished and sustained by the hand of God.

V. 6. "I the Lord have called thee in righteousness." The servant of Jehovah is addressed to the one whom God has called or appointed in His mediatorial offices in righteousness in accordance with the righteous purpose which He has proposed toward the fallen creation from the beginning of the world. "And will hold thine hand." This phrase suggests that as a father would hold the hand of his little child, even so God who had called His Son to the work of redemption would hold His hand in all His work and dreadful sufferings that He should not fall before His enemies. "And will keep thee." See Ps. 91:11. "And give thee for a covenant of the people." Covenants between men and man were common in Old Testament times, Gen. 31:22; 31:44. God had made one in the state of man's innocence, Gen. 2:16, 17. He made yet an-

other after the fall, Gen. 3:15, and renewed it with Abraham, Gen. 12:3; with Isaac, Gen. 26:4; with Jacob, Gen. 28:14. God made a covenant of life and peace with the fallen creation in Christ, Eph. 2:14. This covenant was especially made with Israel, Isa. 11:1; Rom. 9:4. And because it was made with them it was first pressed upon them, Matt. 10:5, 6; 15:24. The covenant existed in His blood, Heb. 9:20; Isa. 53:10. John the Baptist had been called the messenger of the covenant, Mal. 3:1, published by the prophets, 1 Pet. 1:11.

HIS CALL AND MISSION

"For a light to the Gentiles," see chapter 49:6; 51:4. He was the Light of life, Luke 2:32; John 1:4; chap. 8:24; 2 Cor. 4:6; John 14:89; 17:3.

V. 7. "To open the blind eyes." In Him was the cure for both physical and spiritual blindness. See ch. 29:18; 32:3; 35:5 where spiritual blindness is had in reference. "To bring out the prisoners from the prison;" i. e., to deliver them from sin and its bondage and such as are its slaves and were shut up in prison houses. The reference is to the darkness of affliction brought by the fall. In verse 16 Jehovah has promised to make darkness light before His servant and His people. Their spiritual insight had been destroyed thru sinfulness. Thru Christ God promised to lead them out of the darkness of sin and to illuminate with rays of light of His righteousness the pathway before them. To them it was to be a new path, V. 16. "And them that sit in darkness out of the prison house." Israel along with other of the entire creation of God was reckoned as prisoners led captive of Satan according to His own will, 2 Tim. 2:26.

BY HIS STRIPES WE ARE HEALED

I praise God for full and free salvation. I praise Him for His healing power. Se said by His stripes we are healed. I praise Him for healing me. I had a sore on my left leg just above my ankle nearly as large as my hand. It kept getting worse all the time so I prayed and had concert prayer at the church for my healing and God touched me with His healing power. I have learned to trust Him for both soul and body. Pray for me.—A sister, Irene Graby.

* * *

Jesus, the greatest and most spiritual Teacher who has ever lived, could not teach His apostles enough to qualify them for preaching the Gospel without the enduement of "power from on high."—Sel.

Obedience means marching right on whether we feel like it or not.—D. L. Moody.

SPECIALS FROM THE FIELD

TELEGRAM

Revival, first week, fourteen received Holy Ghost. Pray for us.—C. G. Carder, Clarksburg, W. Va.

TRAFFORD, Pa.—I had the privilege of attending a wonderful revival in the north side of Pittsburgh at the Free Gospel Mission. Helen L. Morrow was evangelist. The weather was terrible but crowds were good. Sixty were converted and among them were some Roman Catholics. The folks all love Sister Morrow and we ask that the saints pray that God will continue to bless her. She held four revivals in this district. Three hundred twenty souls were converted. I had the privilege of attending all of these revivals.—A sister in the Church of God, Mrs. Eva Hershberger, 403 Fairmont Ave.

The Church of God, 303 Oakley Ave., Lynchburg, Va., began a revival Sunday night, Feb. 18 under the auspices of Bun E. Hicks, pastor, and Brother H. D. Statum, district overseer. The church received a pleasant visit on the night of Feb. 19, by Brothers J. H. Daniels, R. C. Cook, Delmer Kohn, and Dr. J. N. Statum, father of Brother H. D. Statum. Brother Garner, a roofing manufacturer of Starkey, brought Brother J. H. Daniels and a truckload of his people down on Friday night. This included the Briggs quartet and Brother Clemens. Brother H. O. Harris and wife, with his evangelistic party, Brother and Sister Sellic, took charge of the revival Wednesday night, Feb. 28. The meeting continues. Pray for our success, and those who can visit us during this meeting. Be sure and do so.

All evangelists who would like to run us a revival at Lynchburg sometime during this year, write me at once. All are welcome.—Bun E. Hicks, 134 Oakley Ave., Lynchburg, Va.

GRANTHAM, Jam., B.W.I.—I thank God for His wonderful saving power. Our little Church of God in Grantham was set in order July 20, 1930 with ten members, nine sisters and I. Out of this number six went back leaving four. But thank God we could shout the

victory. The church is moving on today with fifty-six members. Members are receiving the Holy Ghost the Bible way, praise God. God moved mightily in our convention at Coconut Grove, Jam., B. W. I. Many were saved and some received the blessed promise, the Holy Ghost and fire. Our dear state overseer, Z. R. Thomas, and our dear General Overseer, S. W. Latimer, were present. They were truly anointed by the Holy Ghost to put forth the words of God's eternal truth. We mean business in Jamaica. We are all poor people but we are depending on God. Please pray for us and for Elder H. A. Hudson. Pray for the work in Jamaica.—Your faithful brother in Christ, G. A. Powell, clerk.

GOIN, Tenn.—I have just closed a two weeks' meeting at Antnies Chapel near Sneedville, Tenn. The Lord blessed from the beginning. Great conviction was upon the people. Seventeen were saved and reclaimed. Many were revived and renewed their covenant with God. On Thursday night we set a church in order with eight members. Friday night six more followed, making a total of fourteen loyal members. Praise God for a loyal band of soldiers. Saturday night we had communion service and feet washing. We organized a Sunday School Sunday and left for home Monday. Please don't forget to pray for this young church and me.—Baxter Bryant.

WILCOE, W. Va.—We honor our Redeemer for the way He has been blessing us here. On Jan 7 we began a meeting with Brother Clarence Simmons doing the preaching. He and most of the saints held on to God until He began to answer with old time conviction. The people came out and the Lord blessed in a wonderful way. The meeting ran four weeks. About nine were really saved, about four sanctified, two filled with the Holy Ghost and thirteen came into the church. We started a Y. P. E. last Sunday night. Some preachers have called this a hard place but the little boy preacher, Brother Simmons, has prayed thru and the fire is burning. God is blessing and it isn't any trouble to get a crowd

out. Finance is very good too. Brother Simmons has a welcome back to Wilcoe any time. Please pray that the Lord will continue to bless here.—Your brother, A. J. Cox, pastor.

STATE MEETINGS

N. LOUISIANA CONVENTION

Forest, La., March 16-18

J. B. Cole, Overseer

S. LOUISIANA CONVENTION

Shepherd's Fold, La., March 20-22

J. B. Cole, Overseer

NORTH GEORGIA CONVENTION

Crane Eater, Ga., Mar. 29-Apr. 1

J. W. Culpepper, Overseer

SOUTH GEORGIA CONVENTION

Fitzgerald, Ga., April 5-8

J. W. Culpepper, Overseer

BAHAMA ISLANDS CONVENTION

April 15-21, Nassau, N. P., Bah.

W. E. Raney, Overseer

TENN. STATE CONVENTION

N. Chattanooga, Tenn., Apr. 26-29

T. S. PAYNE, Overseer

ANNUAL ASSEMBLY OF CHURCH OF GOD COLORED WORK

Jacksonville, Fla., April 9-15

J. H. CURRY, Overseer

NORTH CAROLINA STATE CONVENTION

Erwin, N. C., May 3-6

John L. Stephens, Overseer

VIRGINIA STATE CONVENTION

Roanoke, Va., June 8-10

I. H. Brabson, Overseer

ALABAMA STATE CONVENTION

Pratt City, Ala., July 19-22

W. W. Harmon, Overseer

What's Wrong?

This world is now in the most awful state of confusion that has ever been known. Clergymen, business men, politicians, scientists, and kings are perplexed about its awful condition.

Bun E. Hicks' new book on Prophecy, which explains Revelation verse by verse, tells in detail of the outcome of this awful condition.



Bible Training School Dormitory Burns

While in our regular Bible recitation yesterday, the 12th, about 10:00 a. m., one of the students rushed in and cried, "The dormitory is on fire." All broke for the scene and every one did his part in trying to save all the clothing, furniture, etc. possible. They worked faithfully and were successful in getting many of the things out. However, most of the students lost some clothing, personal belongings, etc. All the groceries and practically everything in the kitchen went up in flames, with the exception of a few dishes and things.

We have set up temporary arrangements for the present. All donations of any kind will be greatly appreciated.—Yours in His service, J. H. Walker, Supt.

The following is an excerpt from the "Cleveland Daily Banner":

FIRE DESTROYS STUDENTS' HOME

**Bible Training School Dormitory
Razed as Fireman Mistake
Alarm Number**

Fire completely destroyed the dormitory of the Church of God Bible Training School here this morning and threatened nearby residences of Twenty-fourth and Peoples streets when the fire department was delayed several minutes in reaching the scene due to a misreading of the alarm number.

Number 29 was sounded and mistaken for Number 28, Waterhouse and Thirty-ninth streets, the opposite end of the city from where the fire was in progress.

"It was just a mistake in reading the alarm number, that's all," Chief L. F. McDaris said when questioned concerning the mistake in answering the wrong num-

ber.

Chief McDaris read the alarm as Number 29 and went to the scene of the fire and when the trucks did not arrive in due time he returned to town and met the trucks as they were returning from the mistaken trip to the south part of the city.

It was only by hard fire-fighting that the fire department was able to hold the blaze, whipped by a high wind, to the one building and save nearby residences.

B. T. S.

FRIDAY AFTERNOON PROGRAM, MARCH 3

Songs directed by Lowell McCoy, Erma Reed at piano.

Prayer by Horatio Mitchell.

Four States Quartet.

Song directed by George Savchanko, Juanita Dixon at piano.

First speaker, Dorothy Dunn. Theme, "The King's Highway." Text, Isa. 35:8, 9.

Song directed by Margaret Rowe, Erma Reed at piano.

Second speaker, Victor Nelson. Theme, "Our Refuge." Text, Ps. 91:2.

Prayer by Bruce McClendon.

Song directed by John Yates, Erma Reed at piano.

Third speaker, Roxie McClure. Theme, "Personal Works." Text, John 1:41.

Song directed by James McCoy, Erma Reed at piano.

Fourth speaker, James Cross. Theme, "The Cry of the Perishing." Text, Prov. 29:18.

Prayer by John Yates.

Duet by Eva Mae Whittington and John Yates, "What Price."

Concert prayer.

Fifth speaker, Maudelle Morse. Theme, "Study." Text, 2 Tim. 2:15.

Solo by Dorothy, "A Song of Joy."

Silent prayer.

Sixth speaker, E. M. Tapley. Theme, "Mission of Holy Ghost." Text, 1 Cor. 6:19, 20.

B. T. S.

FRIDAY AFTERNOON PROGRAM, MARCH 9

Two songs led by Maudelle Morse.

Prayer by Sister Moore.

Song led by Maudelle Morse.

Prayer by Brother Blackwell.

First speaker, Willie Mae Carroll. Theme, "Will to Obey God."

Solo by Eva Mae Whittington.

Second speaker, Sister Madison. Theme, "Little Foxes."

Song led by Aurelio Tioaquen.

Third speaker, Avenell Baxter. Theme, "Awaking."

Duet by Brother Raney and Eva Mae Whittington.

Fourth speaker, Sister Perkins. Theme, "Let God Talk."

Song led by James Walker.

Fifth speaker, Sister Rachel Sharp. Theme, "The Final Separating Day."

Duet by Dorothy Dunn and Erma Reed.

Sixth speaker, Sister Blackwell. Theme, "Going Home."

DILLON DIST. CONVENTION

The Dillon district convention which has just convened, was surely enjoyed by the people around Dillon. The church could not seat the crowd that attended. The Lord blessed in each sermon that was delivered. Brother H. L. Whittington, state overseer, was present throughout the convention. A mission offering of \$25.00 was taken Sunday. We are looking for a great revival to follow the district convention, with Sister Myrtle Whitehead and Sister Pauline Jackson in charge. We ask all readers to pray that we may have a larger church at Dillon, one that will seat the people.—A brother in Christ, George Soles, clerk, Dillon, S. C.

The Qualifications of The Bride

(Continued from page 1)

heaven. This parable is a pointed warning unto the Jewish nation as well as Gentiles, concerning the requirement for entrance into the coming kingdom of heaven.

The Parable of the Ten Virgins

Ten is a representative number. It is termed by commentators as the number of perfection. "It took ten members to form a Jewish synagogue, or to be present at any office, ceremony, or formal benediction." "Taludic authorities affirm that the lamps used in bridal processions were usually ten." The "virgins" are here representative of the waiting church for the return of the bridegroom. These were friends of the bride, who were arranged to "sally forth to meet the bridegroom as soon as His approach was signalled." Dr. Lange says, "The church in her aggregate and ideal unity, is the bride; the members of the church as individually called, are guests; in their separation from the world, and expectation of the Lord's coming, they are virgins." The bride is not named in the parable, as she is not needed for illustration, and the virgins occupy her place. These virgins represent believers divided into two sections; evidently they are all supposed to hold the true faith, and to be pure and undefiled followers of the Lord (2 Cor. 11:2; Rev. 14:4), to be waiting for His coming, and to love His appearing; but some fail for lack of grace or perseverance, as is shown further on. Each of these "virgins" made their own or individual preparation for the meeting. On such an occasion parties carried, according to Dr. Edersheim, "hollow cups or saucers, or possibly torches with a round receptacle for the wick, which was fed with the pitch or oil." These according to tradition, were fastened to a long pole "and borne aloft in the procession."

Oriental Procession

Ordinarily there was first a betrothal or an espousal. 2 Cor. 11:2; Rev. 14:4. The bride was later, according to Judges 5:30; Ps. 45:15; Jno. 3:29, brought to the home of the groom by the bridegroom's friends. This was usually done by night. The bride spent the day at home where she robed herself for the coming event. The bridegroom usually spent the day at the

house of some relative. At his bidding the procession started off for the home of the bridegroom. At this time lamps were supplied unto those who were to form the procession, and they move off. Such a procession presented a picturesque sight as the caravan moved along in the stillness of the starry night." Whether in town or city, those who beheld were thrilled with the echoes of marriage festivity and union, as the women take up the peculiar cry of wedding joy that tells others farther along that the pageant has started." This cry is taken up all along the route, and gives warning to those who are waiting with the bride that it is time to arise and light up the approach, and welcome the bridegroom with honor.

As at the house where the bridegroom receives his friends some come late, and speeches of congratulation have to be made, and poems have to be recited or sung in praise of the groom, and to the honor of his family, it is often near midnight when the procession begins. Meanwhile, as the night wears on and the duties of robing the bride and adorning the house are all done, a period of relaxing and drowsy waiting sets in, as when in the New Testament parable, both the wise and the foolish were overcome with sleep. In their case the distant cry on the street brought the warning to prepare for the reception, and then came the discovery of the exhausted oil.

The Requirement

These virgins served as an escort unto the bride, and as such three things were required for their journey. 1. A lamp. 2. Oil. 3. An extra supply of oil within their vessels, with their lamps. No party was qualified to enter the procession who did not possess a lighted lamp. The extra supply of oil might be omitted, but the consequence of not having it rendered those so situated as being disqualified to proceed to the end of the procession.

Conclusion: In our next article we will endeavor to point out what in our opinion constitutes the bride, and her required spiritual attainments, along with the meaning of the parable itself.

Put On Charity

(Continued from page 3)

9. The end of the commandment is charity. 1 Tim. 1:5, "Now the end of the commandment is CHARITY out of a pure heart, and of a good conscience, and of faith unfeigned." Oh how we need this great (love) charity."

It requires it to be an example. 1 Tim. 4:12. "Let no man despise thy youth; but be thou an example of believers in word, in conversation, in charity, in spirit, in faith, in purity." If it takes it to be an example, let us put it on. We should be sound in the faith, in charity. Titus 2:2, "That the aged men be sober, grave, temperate, sound in faith, in charity, in patience." Charity covereth a multitude of sins. 1 Peter 4:8, "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins."

Charity is the chief of all. 2 Pet. 1:5-7, "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." Of course the last thing added proves it is the chief. We need charity to be fruitful. 2 Peter 1:8-10, "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, * * * for if ye do these things, ye shall never fall." "And now abideth faith, hope, charity, these three; but the greatest of these is charity." 1 Cor. 13:13. God remembers charity. In speaking to the church of Thyatira, He says in Rev. 2:19, "I know thy works, and charity."

Charity Manifested

It was charity or God's love that caused Him to give His Son. John 3:16, "For God so loved the world, that He gave his only begotten Son," allowed Him to suffer and die. Christ gave Himself. John 15:13, "Greater love hath no man than this, that a man lay down his life for his friends." We have proven by the Bible that charity is needful; in fact, we must keep it to be Christian, so we will explain CHARITY. If we don't have it, let us begin to put it on: 1 Cor. 13:4-

8. "Charity suffereth long," has a long mind, to the end of which neither trials, adversities, persecutions, nor provocation can reach. The love of God and of our neighbor for God's sake is patient towards all men, towards ignorance, errors, and infirmities of the children of God, and all the malice and wickedness of the children of this world. It also waits God's time of accomplishing His gracious or providential purpose, without murmuring or repining; and bears its own infirmities as well as those of others, with humble submission to the will of God. Charity is kind. It is tender and compassionate in itself, and kind and obliging to others, mild, gentle and benign. Charity envieth not. Is not grieved because of another's possession or prosperity. Those who have charity (or pure love) rejoice as really at the happiness, the honor, and comfort of others as they do in their own.

Charity vaunteth not itself, acteth not rashly, insolently. There is a phrase in our own language that expresses what I think to be the meaning of the original—"Does not set itself forward," (is not self-asserting). Charity is not puffed up. Is not inflated. Every man whose heart is full of the love of God is full of humility. Charity doth not behave itself unseemly. Does not misbehave. The manners do not make the man but the man makes the manners. In other words, man with true love is meek, lowly, full of compassion, always gentle no matter the trial, always keeps sweet. Charity never faileth. True politeness is one of the many fruits of the divine root. It is based upon the principle of respect for God's image in man. "Why dost thou set at nought thy brother"? Rom. 8: 10. Answer, Because we have not charity. Charity seeketh not her own, is not specially careful for her own things. Charity (love) is never satisfied but in the welfare and comfort and salvation of all. That man has not charity who is a solicitous for his own happiness alone, and cares not how the world goes so that he is comfortable.

Charity is not easily provoked, is not irritated, is not made sour or bitter. Irritation of any kind is inconsistent with self, government, and with peace and communion with God. However favorably we may think of our own state and however industrious we may be to

find out excuses for sallies of passion, etc., still the testimony is "Charity (love) is not provoked," and if we have not such love, whatever else we have or possess it profiteth us nothing. Charity thinketh no evil, does not indulge in evil surmisings, does not invent or devise any evil, does not reason on any particular act or word so as to infer evil from it, for this would be inconsistent with love to thy brother. It would be ruinous to brotherly kindness, charity, benevolence. Charity rejoiceth not in iniquity, rejoiceth not in falsehood, but on the contrary rejoiceth in the truth. "Charity rejoiceth in the truth." Truth is here personified, meaning especially the spreading of the truth, the truth of the gospel, and indeed of truth in general. in opposition to those who hold the truth in unrighteousness (undistinguished form), Rom. 1:18. "And who turn away their ears from the truth," 2 Tim. 4:4.

Charity beareth all things. This word is also variously interpreted "to endure, bear, sustain, cover, conceal, contain; bears whatever may in anyway be borne. Charity covers all, that is, is disposed to excuse all wrong, the opposite of a distrustful spirit. Charity believeth all things. Charity is ever ready to believe the best of every person and will credit no evil of any but on the most positive evidence; gladly receives whatever may tend to the advantage of any person who may have suffered from infamy (which is the total loss of reputation, public disgrace, qualities detested and despised, extreme vileness). Charity will forgive and cover man's mistakes; it will hide a multitude of sin. Read 1 Peter 4:8.

Charity endureth all things, bears up under all persecutions and mistreatment from open enemies and professed friends; bears adversities with an even mind, as it submits with perfect resignation to every dispensation of providence of God and never says of any trial, affliction or insult, "This cannot be endured." Charity hopeth all things. Love comes in with its hope where it could not work by faith, and is ready to make allowances as far as a good conscience can permit. Charity makes us expect (or hope for) the repentance of the transgressor, and his or her restoration to the good

from which he or she has fallen.

"Charity never faileth." Charity will never fail you. Love to God and man is essential to both social and religious life. Without it there can be no communion with God nor a preparation for glory. Without it there never was true religion, nor ever can be, and it not only is necessary through this life but will exist in eternity. "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away," but charity never falleth. Faith, hope, charity, these three; but the greatest of these is charity."

BANNERS MADE TO ORDER

We can furnish Y.P.E., Sunday School, or Church banners made to order, in heavy blue, green, or yellow felt with cross-bar complete, size 18x27 inches, containing up to thirty letters, for \$4.00. For jointed six-foot pole add 90 cents extra.

TEACHER'S QUARTERLY

The Teacher's Quarterly is now ready for shipment. We had practically doubled the amount of orders we previously had been having at the time of shipment. This proves that it is helping the teachers. One thing, it sticks to the lesson. It is



Price 20c
single copy,
five or more
copies to one
address 17c
each

a floodlight on the lesson text and surrounding events. If it is helping others it would help you as a teacher and the class as a result. If it is a help you can not afford to be without it. Order a copy and see for yourself.

NOTICES

(Continued from page 2)

to prove we are. Brother Smith doesn't have an automobile (unless some one has given him one since Friday night, March 2) but we can give him one if you'll help. Let each Y. P. E. send in about \$2.00. That isn't much is it? You can think out your own plan as to how to raise that much, and more too. Now the Y. P. E. that sends in the most between now and our state convention which will convene in May sometime (I believe the exact date will be announced later), will receive free of charge one yearly subscription to The Lighted Pathway and a nice \$2.00 Bible. We will present it to you at the state convention. The Y. P. E. that gets this present can give it to their president or pastor. You may send your money to Sister Vivian Adams, Adamsville, Ala. We have used a lot of precious space in the Evangel so let's make it worth it. Come on! Come, Alabama Y. P. E.! Are you for and behind your state superintendent? May God bless you is our prayer. I hope to see you all at the state convention. Let's not let our state superintendent hitch hike to the state convention.—I covet your prayers, Thomas Evans, Kimberly, Ala.

If any one knows the address of Brother Jim Lewis, please send it to me. Brother Lewis, if you see this, please write me at once.—E. E. Coleman, Ferndale, Fla.

To whom it may concern: My address is Pulaski, Va., Rt. 3, Box 50.—Beauford Woolwine, Church of God evangelist.

The Perry district convention will convene with the church at Perry, Fla., March 30-April 1. We hope to have a large delegation from the churches on the district. We expect all pastors, deacons and Sunday School workers to be present. This is the place to get all the information you need for your local work. Come on, churches, with one hundred per cent on indebtedness, 40c for headquarters and 25c on Wimauma camp ground quota. We invite one and all to come. Bring a basket of good things to eat. Dinner on the ground Sunday. Our state overseer, Brother E. W. Williams, will be in charge. Pray much for this convention.—W. H. Yates, district pastor.

We expect to have the Rome, Ga. district convention, beginning Saturday night before the fourth Sunday in March. We will have all day service Sunday. Brother Culpepper will be in charge.—S. L. Cantrell, district pastor.

The Lord is wonderful to us here. We have a new parsonage and are working on our forty cent drive. If we do not hear from the following members within thirty days they will be disfellowshipped: Mrs. Charlie Brady, Mrs. Ruth Drawhorn, Miss Geneva Hawcaine, Mrs. Inez Stokes, Mrs. Vassie Bass, Mrs. Nellie Bell.—Algia Miller, clerk; J. A. Hipps, pastor, Cairo, Ga.

To the ministers and churches of the Christopher district: Let's do our best to pay our quota, which is 40c per member, by May 1st, and please do not neglect your missions.—Z. D. Simpson, 509 S. Locust St., W. Frankfort, Ill.

The church at Somerset, Ky. would like to hear from and know the spiritual condition of Lilly Zachery, Thelma Walker, Laura Smith, and Mary Ping. If not heard from before the May conference, their names will be dropped from our church roll.—Jess P. Ashurst, clerk, 139 Cotter Ave., Somerset Ky.

The Jasper district convention will convene at West Lake, Fla., April 13-15, Brother E. W. Williams in charge. If you haven't paid your quota please try to have it by then. Everybody come and feel welcome. All Sunday School superintendents, teachers, pastors, deacons, and laity be sure and come.—Floyd F. O'Bannon, district overseer.

REQUESTS

Please pray for my father who is paralyzed, also my mother who is sick. Pray for my husband. He is down with his back. Please pray a special prayer that God will undertake and help them.—A sister in the church, Mrs. Alice LeCray, Cedartown, Ga.

We are in a revival at Corona, California at present and we have been here one week. God is blessing. Four were in the altar last night, one got saved. We are having good crowds and good interest.

We covet your prayers for this meeting. We came from Idaho down here. We surely need prayers.—John Sharp.

I ask all who read this to pray for my baby. He has whooping cough and colitis.—Mrs. S. B. Merritt, Ferndale, Fla.

Pray for my mother. She lost her mind about nine months ago and is getting worse. Ask God to restore her mind and pray that she will have victory in her soul when time comes for her to go.—A brother in Christ, Ernest Cox, Okeechobee, Fla.

Please pray a special prayer for the Lord to heal our sick baby.—John Hicks, Liberty, Ala.

Pray for wife and me. She has something wrong with her side. I cut my foot with an ax.—Your brother, Willie Haldaway, Fox, Va.

Pray for me as I am injured from a car running over me and I can hardly get around.—Your brother, P. A. O'Neal.

Please pray a special prayer for the healing of my body. I have something wrong with my leg and hip. I have been trusting God fourteen years.—A brother in Christ, C. W. Crosno, Camden, Tenn.

We have four in family, all saved but one. Pray that God will save her. Pray that I will receive the Holy Ghost. We are making preparations for a revival here and we ask every one to pray that it will be a great success.—Your brother and family, R. E. Helton, 521 Jefferson St., LaGrange, Ga.

Pray for my husband's healing. He has heart trouble and high blood pressure. Pray for me. Pray that we will be saved and ready to go when He comes or calls. Please have a special prayer for a sister of mine who is in the state sanitarium. Her mind is bad and she has fits. She is a member of the Church of God and believes in divine healing.—Mrs. E. A. Allen, Georgia.

I request every one to pray for God to heal my little boy. I would like for you to pray a special prayer the 17th at 2:00 a. m. I am the only one here who has light on the

Church of God, or who has the Holy Ghost. Pray for me to hold out faithful. I have been reclaimed. I'm praying for God to send some one to this part of the country to preach this way. Pray for God to save my husband and children.—Your humble sister, Mrs. Mabelle Richardson, Peebles, Ohio, Rt. 6.

Pray for my father to be healed if it is the Lord's will. Please remember him every time you pray.—Miss Hester Beyrley, Daisy, Tenn.

Pray for me as I need your prayers. Pray for the church at Mission. Pray for Brother Dan Deckert who has a cancer and is in a very bad shape. He is trusting the Lord for his healing.—Your brother, Frank Yancey, Mission, Tex.

H. E. Ramsey requests prayer for his child who has enlarged tonsils.

R. L. White, Rt. 2, Loretto, Tenn. asks prayer for the healing of his wife's hip and that he will receive the Holy Ghost.

Pray for my little boy to be completely healed of appendicitis. Pray for me to be true and pray for my unsaved children to turn to the Lord. Also pray that we will have another church in Stroud.—Your sister under the blood, Mrs. E. H. Whetstone, Rt. 2, Avery, Okla.

I truly desire prayer that I may be true to God and grow strong and be an instrument in His hands.—Chas. Lee Gibbs, Clairfield, Tenn.

Pray for our little church that we may have a great revival and souls be blessed. We are only few in number but the Lord blesses us. Pray for the healing of one of my grandchildren.—Your sister, Mrs. Mary Smith, Patetown, N. C.

Pray that I may receive the Holy Ghost for I want a closer walk with the Lord.—Your sister, Viola Ham, Patetown, N. C.

Dear saints, please pray for me and my home. Pray for two girls to be saved from a downward road and two boys from drunkards' graves. Please have special prayer.—A broken heart.

I thank God for the wonderful way He is blessing here. Six have received the Holy Ghost here and

I desire a special prayer for them to hold out for the devil is raging. Pray as soon as you read this.

Any Church of God preacher who is in good standing with the Church is invited to come over and help us.—A sister in the Church of God, Ester Hall, 6209 Louisiana Ave., W. Nashville, Tenn.

I thank God for saving, sanctifying, and filling me with the Holy Ghost, and for sending Sister Hall here. I have a friend for whom I ask prayer that she might receive the Holy Ghost and be healed. Pray for me.—Mrs. Geo. Shoulders, 6110 Penn. Ave., W. Nashville, Tenn.

Please pray for my children and husband to be healed of colds, and I am in a bad condition. Please pray for me to be healed and that the dear Lord will go with me thru my trials, also that He will give us a Church of God here. I haven't been to church in over six months. Our membership is at Marietta, Ga. but we have no way to go. Pray for my husband's people and for my people.—Your sister, Mrs. F. E. Newby, Acworth, Ga.

I earnestly request prayer that God will baptize me with the Holy Ghost during the meeting being conducted by Brothers George Lemons and R. E. Drymon.—Your brother R. F. Pent, Tarpon Springs, Fla.

Please pray for me that I will be in God's will at all times. Pray for my wife to be restored to salvation, also pray for my three children and their families to be ready when Jesus comes or calls.—Lester Swafford, Ludville, Ga.

Sister Irene Cooper seems to be encouraged some. Please keep praying for her. Thank those who wrote her sweet letters. Pray for Brother Jess Peebles who has a cancer. Pray for my mother who is sick.—Your sister, Mrs. W. H. Greenlee, Eupora, Miss.

MY PERSONAL EXPERIENCE

Composed by the Holy Ghost
Written by Joshua Chubbuck
There's a sacred place in Prentiss, the place I love so well,
Where the Lord looked down and saved me from the awful flames of hell;
That's why I am rejoicing and praising His dear name,
Because He has redeemed me from sorrow, sin, and shame.

CHORUS

Now the crimson stream is flowing, and the tree of life still grows,
Where my heart is I am going to the One who loved me so,
He gave His life a ransom on the cross of Calvary,
And He's coming back in glory, He's coming after me.

Then in a few days after while walking in the light,
And making restitution, and praying day and night,
The precious blood of Jesus came flowing o'er my soul,
I received the second blessing, which cleansed and made me whole.

And as I kept on praying and blessing His dear name,
The power fell from Heaven, that mighty latter rain,
And I spoke in a language I didn't have to learn,
It was the Holy Ghost God's Word to confirm.

Then as I walked with Jesus and obeyed the Holy Ghost,
He led me to the Church of God the pillar, ground and truth;
That's why I am rejoicing and happy on the way,
I'm looking for His coming, it may be any day.

Now you my precious brother and you my sister too,
If you will but walk in the light, this blessing is for you;
He'll sanctify you wholly according to His Word,
And add you to His body which is the Church of God.

ROCK HILL DIST. CONVENTION

The Rock Hill district convention opened at 7:00 p. m. Friday, Feb. 23, with our state overseer, Brother H. L. Whittington in charge. The Lord was with us in a wonderful way. About twenty were in the altar Saturday night and several prayed thru. It was said to be the best district convention ever held in Rock Hill. All churches in the district were able to report one hundred per cent on all lines. We had all-day service Sunday with dinner on the ground. We had string music and the power of the Lord was wonderfully manifested in our midst. Brother J. C. Childers of Walhalla, S. C. preached a few nights for us before the convention, also our state overseer. Five were filled with the Holy Ghost. Pray for us.—Your humble brother in Jesus, C. E. McAbee, district pastor, 420 Anafrel St., Rock Hill, S. C.

FREDERICK RADER'S SERMON OUTLINE

SELAH!

Psalms 3:2, 61:4.

Many people think this word of no importance; a mere filling in, a meaningless interjection, a useless refrain. But instead of that it has a wealth of meaning.

I. IT MEANS A PAUSE, A REST AS IN MUSIC.

So God thrusts a "Selah" into his Bible to make us stop:—

1. Stop and repent.
2. Stop and be converted.
3. Stop and weep.
4. Stop and ask for the old paths (Jer. 6:16).
5. Stop and pray.
6. Stop and be sick—die.
7. Stop and revere, adore, worship.

8. Stop and meditate; it may take an hour with a word, a day with a verse, a year with a chapter.

God has in all ages called men to halt;—Antediluvians, Egyptians, Babylonians, Haman, Saul of Tarsus, etc.

Matthew Henry made a long pause after the verse "Open thou mine eyes" and was converted.

Cowper after the verse "Being justified by faith," paused and was converted.

II. IT MEANS TO ACCENT, TO EMPHASIZE.

How much we all need to correct our emphasis. We are so apt to:—

1. Put first things last (Mat. 6:33).
2. Make much of things last (II Cor. 4:18).
3. Make much of our affliction, and not enough of the glory of God (II Cor. 4:17). Said one, "I never saw till I was blind."

III. IT MEANS TO ASCEND-- CRESCENDO.

1. It means to raise heart, voice to their fullest capacity. Rouse yourselves "Bless the Lord, O my soul, etc." Spread the wings of your imagination for flight.

2. It means fervent love, fervent prayer, and the tongue of fire.

IV. IT MEANS TO REPEAT.

The word "Selah" occurs 74 times in the Psalms and 3 times in Habakkuk.

V. IT MEANS FOREVER.

There are two forevers; the one is as swift as the other, as long as the other, as mighty as the other. Think of it—what will it mean for you:—Mercy forever, pleasure forever, glory forever, OR Misery forever, death forever!

Once more, and that soon, God is about to thrust the greatest of all "Selahs" into this world—the COMING OF JESUS.—Wonderful Word.

BIBLE STUDY

Subject: The Kingdom of Heaven I. ITS ORIGIN.

- a. From God. 1 Chr. 29:11; Dan. 2:44.
- b. From the Lord. Ps. 22:28; 103:19; 2 Tim. 4:18.
- c. From the Father. Matt. 26:29; Ps. 145:12, 13; Dan. 4:3.

II. WHAT IS IT?

- a. Reign of the heavens over the earth. Dan. 4:34, 35; 7:13, 14.
- b. A kingdom of grace. Matt. 4:23; 6:10, 33.
- c. A kingdom of righteousness. Matt. 5:10; 6:33; 2 Peter 3:13.

III. HOW INSTITUTED?

- a. Through Christ as King, Luke 1:32, 33; Matt. 2:3-6; Heb. 7:2; Luke 1:33; Rev. 19:16.
- b. As God's heir. Isa. 65:9; Heb. 1:2.
- c. Upholding all things by His Word. Heb. 1:3.
- d. By establishing righteousness and faithfulness. Isa. 32:1; 11:5; Heb. 1:8; 7:2; Ps. 45:6.
- e. By His kings and priests. Rev. 5:10; Matt. 19:28.

IV. HOW ENTERED?

- a. By repentance. Matt. 3:2; 4:17; 10:7.
- b. By the new birth. John 3:3-5.
- c. By prayer. Matt. 6:10.
- d. By meekness. Matt. 5:3.
- e. By a translation. Col. 1:13.

V. ITS BLESSINGS.

- a. A kingdom that cannot be moved. Heb. 12:28.
- b. Righteousness, peace, and joy. Rom. 14:17.
- c. All temporal needs. Matt. 6:33.
- d. A kingdom of glory. 1 Thess. 2:12; Ps. 145:12; Matt. 25:31; Rev. 20:11; Rev. 21:22-27.

MORRISTOWN DISTRICT CONVENTION

The Morristown, Tenn. District Convention has come and gone. To say it was a great time would be putting it lightly. The Lord didn't come and go but He came and stayed from the very first song until the last good-bye. He blessed with good weather and at 7:00 o'clock Friday evening a goodly number had gathered, in fact, the house was near full and from the first song we could feel the presence of God's mighty Spirit in our

midst. With Sister Mattie Payne at the piano the song service was honored by the good Holy Ghost. Our much esteemed overseer, Brother T. S. Payne, was present, with the other ministers of the district, and some visiting from other sections. Brother George Petty, pastor of Mt. Vale and Cedar Hill churches, gave an inspiring discourse.

Saturday morning we came together again and God met with us in a wonderful way. As we sang the songs of Zion the power fell and the saints shouted and danced under the power of the Holy Ghost.

(Continued on page 14)

300 PRIMARY OBJECT LESSONS

This book contains a large variety of subjects and suggestions for the use of object teaching in Sunday Schools and children's meetings. By Marguerite Cook.

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EVANGEL RALLY

During the Evangel rally of March the Evangel will be \$1.00 each single subscription. We are giving

for three yearly subscriptions at \$1.00 each a child's Bible. This is a splendid little Bible and your boy or girl or some boy or girl in your class will appreciate this Bible. Mailed free to each individual securing as many as three yearly subscriptions, two Bibles for six subscriptions, three for nine, etc.

Holy Bible

SUPERINTENDENT'S RECORD MANUAL

By E. W. Thornton

A practical pocket manual for the busy Sunday School superintendent, containing just what he needs. In addition to forty-eight "Talks to the Superintendent," covering as many pages, ample space is provided for names of officers, teachers, weekly reports, Sunday diary, programs for special days, etc. Pocket size. Cloth. Price, 35c.

(Continued from page 13)

Brother J. S. Walker brought the message. Brother J. L. Goins of Knoxville, Tenn. made a short talk that was very helpful. Saturday afternoon we gathered to hear Brother M. A. Hale of Dandridge preach on "Divine Healing" which was enjoyed by all present, then Sister Daisy Cain brought a message on "How to Keep the Unity of the Spirit." The good Lord blessed. At seven o'clock we gathered to hear Brother J. L. Goins bring a message. God wonderfully honored in this service. He held the audience spellbound and at the close of the discourse the power fell, a message was given in other tongues and some came weeping to the altar to seek the Lord. We surely appreciated having Brother Goins and some others of his good saints from Knoxville with us.

Sunday morning came and with it a goodly number of the saints were present by nine-thirty. About forty-five minutes was taken in talks on "Sunday School" which was helpful and instructive, after which an offering was taken for missions, then we enjoyed a feast. Brother Payne brought a message on "Government."

In the afternoon we gathered again at one-thirty to hear some instructions and good advice by our Brother Payne. At the end of this hour Brother Payne and his daughter had to leave as he had a telegram calling him away. The churches reported after this and every one had a good report. People are being saved, sanctified, filled with the Holy Ghost, and added to the churches on the district and making good progress on the Headquarters Indebtedness drive. We are expecting to go over the top by the day set by our overseer. The convention came to a close at four o'clock Sunday afternoon and as we shook hands and said good-bye every one seemed to say, "It was good to be here; I have been blessed."

We were very happy indeed to see our old friend Brother R. D. Davis and his good wife come in on Saturday. We have known Brother and Sister Davis for some years, having been their pastor in 1917 at Tampa, Fla. They are stationed at this time at Harriman, Tenn.

We appreciate our overseer, Brother Payne. He is on the job almost day and night, spending and being spent for the Church of

God. And his daughter, Mattie, it was an inspiration and a pleasure to have her in our midst. She rendered excellent, willing, service at the piano.

Long live the memory of the Morristown district convention. I would not forget to mention Brother E. H. Winstead and Dewey Boatman who served so efficiently as entertainment committee. Neither do I forget Brother Marisett and Brother Baker for providing a good stove to heat the building and make it comfortable, and all the other good people who responded so nobly to make the convention a success.—I. H. Marks, district overseer.

LAKE WALES, FLA. DISTRICT CONVENTION

Our district convention convened at Frostproof, Fla., Feb. 9-11 with Brother E. W. Williams in charge. Service started at seven-thirty with songs and prayer by all after which the welcome address was given by the writer, pastor of local church. Brother Roberts gave the response and led a praise service. You could feel the glory of God from the beginning. We had good attendance throughout the entire convention. Brother Williams preached on "The Christian Warfare" which inspired all who heard it.

Saturday God began to bless our souls from the beginning. Brother J. M. Bradley, pastor of Avon Park church, preached on "Importance of Prayer." This was a subject suited for all and enjoyed by all. In the afternoon the ministers conference gave out some information needed by all. Saturday night the pastor of Zolfo Springs church, Brother J. C. Cox, spoke on "Faithfulness." It was wonderful. I never saw so much put out in such a short length of time. Brother L. R. Alderman, district overseer, preached on "Deeper Spirituality and Its Necessity." He showed us the need of going deeper.

Sunday morning service we had report of Sunday Schools by superintendents. These talks were greatly enjoyed by all. At eleven o'clock Brother Williams gave a few minutes' talk on missions. We received an offering on missions amounting to \$21.65. Brother Williams then preached on "The Lord's House or Show the House to the House." This just could not be beaten. It was worth so much

that we could not pay Brother Williams for it so we just said, Thank God. We had dinner on the ground and we think all enjoyed this. After dinner we had the report of the churches. All had good reports, all had up their Headquarters quota except one and they were working and hope to soon be over the top.

Sunday night the writer preached on "Take Heed How You Hear." We had a wonderful service. The altar service was just fine. About ten or twelve were at the altar for prayer and two on the floor at one time under the power. One received the precious Holy Ghost and we closed about ten o'clock feeling that God had given us victory at another convention in the Lake Wales district. We have a wonderful district overseer and every pastor loves and appreciates him. Pray for the work in this district to grow and prosper and especially pray for us at Frostproof as we mean to go over the top for God and His Church.—Yours in the Master's service, Loran V. Hall and wife, Frostproof, Fla.

EAST ALTON DISTRICT CONVENTION

The East Alton district convention of the Church of God convened at Lincoln Ave. Church of God, East St. Louis, Ill., Feb. 2-4. It opened Friday at 7:00 p. m. with Brother C. W. Florence, pastor and district overseer, in charge. After songs, prayer and music Brother Florence gave the welcome address. God blessed and we felt the sweet presence of the Holy Ghost. Responses were given by Brother Richard Freeman, Sister Louise Peteto, and Brothers Bird, Cecil Collins, and Henry Freeman. Every one enjoyed a good handshade.

Saturday at 2:00 p. m. service opened with good spiritual songs and prayer. In the absence of Brother Eddie Romaker, Brother Florence preached on "Setting the World on Fire." Brother R. C. Ogles also brought a soul stirring message on "Why I Am a Christian." Saturday night a large crowd attended and there was sweet fellowship among them. The singing was wonderful being inspired from heaven, and there were lots of good prayers. Brother Walter Aldrich brought a wonderful message to the Y. P. E. and Brother T. L. McLain, our state overseer, brought a wonderful message on "Holiness." An altar call was made, also had prayer for the sick.

Sunday morning many were present for Sunday School and this was a time that every one enjoyed. Sunday School was followed by songs, prayer and a message by Brother McLain on "Loyalty." The afternoon service opened at 2:00 p. m. with songs and prayer. Bro. Forest Ash brought the message on "What God has Ordained," and it surely did our souls good. The churches were called to report and were well represented. They were Collinsville, East Alton, State Street, and St. Louis. It seemed like heaven opened. There was shouting and praising God. Brother McLain made some good remarks just before time to adjourn. We surely praise God for our state overseer and his sweet wife. We were so glad for them to be with us during our convention. God's smiles were on us and He made His sweet presence known. We parted with handshakes and good-byes.—A sister in Christ, Miss Louise Veteto.

DEATH NOTICES

ROY

Mattie Roy, nineteen years of age, died Jan. 27, 1934. She was saved, sanctified and a member of the Church of God. Also her father, Leamul Jackson Roy, was born March 10, 1846 and died Feb. 4, 1934, at the age of eighty-eight years. He was saved and sanctified. They were both laid to rest in the Freedom cemetery. Funeral was conducted by Willis Carden, pastor, Roy, Ky.

McCRELLES

On Feb. 25, 1934 Brother J. A. McCrelles was standing delivering a message to a congregation as a storm swept through Clay county near Ashland, Ala. He was killed instantly. He was a member of the Church of God at Talladega, Ala. Funeral services were conducted by Brother Billie Cato and W. W. Ball, pastor.

RHODES

Sister Lena Rhodes, one of the oldest and most faithful members of the Church of God in Columbia, S. C., died Jan. 2, 1934, age sixty-three years. Funeral was conducted by her pastor, Brother R. G. Looney.—Lonnie H. Shull.

CAIN

Little Mary Elizabeth Cain,

daughter of Mr. and Sister A. R. Cain of Alachua, Fla., died Feb. 18, 1934 at the age of ten years, one month, and eighteen days. Interment was made in Spring Hill cemetery.—J. I. Baldree.

TOW

Little J. W. Tow, son of Brother and Sister Rosa Tow, died Nov. 15, 1933 at the age of five years, two months, and fifteen days. Funeral was conducted by S. D. Stover, M. F. Phillips, and Brother and Sister Rich. Interment was made in Mt. Zion cemetery.

Sister Rosa Tow, wife of Brother Harten Tow, died Dec. 21, 1933. Age twenty-eight years and eight days. She was a consecrated Christian and a member of the Church of God at Suches, Ga. Funeral was conducted by S. D. Stover, inter-

ment in Mt. Zion cemetery.—S. D. Stover.

Sermon Outlines With Helps

By John C. Jernigan

This book has many valuable helps for the busy minister and Christian worker. It is a nice cloth bound book of 400 pages. The only book of its kind gotten out by a Church of God minister. The original price on this work was \$2.00 and has been run for awhile at the special price of \$1.00. From the time of the appearing of this notice the price will be increased to \$1.50.

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This little book contains 102 songs, these are the cream of Radiant Gems and Heralds of Heavens, it also contains some new songs. It is edited by Prof. Otis L. McCoy of our music department, and is especially designed to meet the needs of pastoral, praise, and evangelistic work.

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SUNDAY SCHOOL LITERATURE

Sunday, April 1st, begins the new Sunday School quarter. To avoid disappointing your classes place your order for your literature as early as possible, allowing plenty of time for delay in the mails, etc. Also remember that this is the spring quarter which will demand an increased supply of literature. Classes are always larger.

The Teachers' Quarterly will also be ready for shipment following orders of regular Sunday School literature. Do not overlook the importance of this quarterly. Be fair with yourself and your Sunday School by trying it out. Price, 20c single copy, five or more copies to one address 17c each. All orders for Sunday School literature must be accompanied with cash. C.O.D. orders must be accompanied by one-fourth cash. Write name and address plainly.

CALIFORNIA STATE CONVENTION

The fifth Annual Convention of the Church of God of California, which convened in the American Legion Memorial Hall at Corona, Calif., Feb. 14-18 was a decided success. We were glad to have our General Overseer with us again on this occasion. The people here love Brother Latimer and seemed to appreciate his messages brought from night to night under the anointing of the Holy Ghost. The various other speakers seemed to be at their best. Splendid music was rendered at each service by the Los Angeles District Band, consisting largely of wind instruments; the singing also was good.

A large, modern kitchen and dining-room was run in connection with hall, with tables enough to seat two-hundred people at one sitting, and judging from the bounteous spread of good temporal food by the sisters on Sunday, one would naturally think the depression was over. The good people opened up their homes taking in all the visitors possible, then others occupied the old church and a part of the convention hall, converting same into a dormitory for sleeping quarters.

Much could be said, but to say the least, the Lord was present at every service, and that to bless. The weather was ideal, much like our June weather in the East, with an abundance of flowers and fruit in evidence, and the birds never seemed to sing so sweetly before: the absence of continued cold and snow in the high mountain regions accounted for the unusual warm weather for the time of the year.

Getting back to the work of the Lord. The church here is growing slowly but surely. When we came to this work four years ago there was only one little church in California, and in spite of the depression we have five churches set in order with a new work started in the American Legion Hall at Thermal. One of our preachers is in a meeting in the Mexican Presbyterian Church at Irwindale. Some of them understand English, others are reached through an interpreter. I was out one night and gave them a message in their language (the Spanish), which seemed to be enjoyed by all. The altar was filled with seekers, which was something new for these folks. We have a number of members and

friends in the city of Los Angeles, and are planning on opening up a work there at an early date. We also plan on setting a gospel tent in the very near future to use in spreading the Word, and have several who have promised to help in financing it.

I almost forgot to mention that the attendance was unusually good considering the fact we had to arrange for this meeting on such short notice, and in order to more fully appreciate this gathering you should have been present at our first state convention here four years ago, when we had only a few more than half a hundred present.

Then I was just drawing a contrast between the twenty-one who were in attendance at the first General Assembly of the Church of God, which convened Jan. 26-27, 1906 with the thousands who turn out at our Annual Assemblies now, from year to year, to show how the work in general has grown. And I believe if the Lord tarries the California convention in the near future will have their thousands, instead of hundreds as it now is.—J. H. Ingram, state overseer.

Lord send fire to melt us so we will run—run to Pentecost and then out after sinners.—Sel.

THE ANTICHRIST—WHO IS HE?

What are the seven blasphemous heads of the Antichrist? What do the ten horns represent? Why will he be like a leopard? What are the three outstanding characteristics of his power? One head killed. What does this show? What will be God's tabernacle which he will blaspheme? What kind of clothing will he wear? Where is his grave? Where will he be buried? Where will his army be buried?

Can you answer these questions? Five pages of explanatory matter, which answers all these questions, and identifies the Antichrist, will be found in Bun E. Hicks' simplified analysis of Revelation which explains Revelation verse by verse.

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STOP! LOOK! LISTEN!

ATTENTION Y. P. E's! How would you like to earn \$5.00? Friends of "THE LIGHTED PATHWAY" are offering a prize of \$5.00 in cash for the individual or the Y.P.E. who sends in the largest number of subscriptions at \$1.00 each to the paper by May 1st. This gives you two months in which to work. Someone is going to win this. It can be you. Also a smaller reward will be given to each of those who work for the paper in this contest. The subscriptions are to be sent to Alda B. Harrison, 504 W. Main St., Jonesboro, Tenn.